

THE LIBRARY  
GARRETT BIBLICAL INSTITUTE  
EVANSTON, ILLINOIS

THE  
*Converted  
Catholic*  
MAGAZINE

DECEMBER, 1954

*In This Issue:*

The Church of God vs. The Church of Man  
Marian Shadow Over America  
Veneration of False Relics  
Relaxing In The Lord  
Rome's Losses and Gains

*The Original Magazine of Converted Catholic Priests*

## Season's Greetings

DEAR FRIENDS:

December brings a warm glow into our hearts as we meditate on the glorious One born, in a common house barn, to be our Saviour and Redeemer.

The world in its pomp and commercialism makes much of a season and day, yet leaves the Christ of Calvary as an incidental part. We, here at Christ's Mission, want you to know we are asking our wonderful Lord to richly bless you, our friends, "with all spiritual blessings in heavenly places in Christ."

The new year will find our unique ministry in a tremendous expansion effort that God has been leading us into. We want to be able to do much more for our Lord and the people He died to save. This means a great deal of additional work, a larger staff, higher expenses, and much more prayer. We are asking you to stand with us in this hour of trust as we step forth to glorify the King of Kings and Lord of Lords. Pray for us as never before, interest your friends in our ministry, and, as the Lord enables, share with us.



*A new step*  
**TO HELP YOU  
SERVE OUR  
MASTER**

## *Christ's Mission* **FREEDOM ANNUITIES**

You can give while you live and still provide  
a stable income for yourself.

1. If God has intrusted you with some resources you will want to see them at work for Him now.
2. This same fund will continue to work for Him when you are gone to be with the Lord Jesus.
3. You can have an adequate and independent stable income now, safer, trouble free from fluctuation and irregularity in rate of return, obtain tax benefits and receive a generous return on your investment.
4. You can provide for your family through it also.

**Christ's Mission is now accepting annuities from \$300.00 upward.  
Write for your descriptive booklet, including your name and address.**

# THE CONVERTED CATHOLIC MAGAZINE

Editor: Walter M. Montañó

15 December, 1954 No. 10

## Converted Priests on the staff of Christ's Mission

ANGELO L. LO VALLO  
FRANCIS J. KIEDA  
ALFREDO FLOREZ  
CARL MRZENA  
ANDRES MATEO  
LUCIANO NEGRINI  
THOMAS COURRET

## SUBSCRIPTION PRICE

Year \$2.00 2 Years \$3.50 3 Years \$5.00

Single copy 25¢

50¢ Additional for

Subscriptions outside U. S. A.

## FOREIGN REPRESENTATIVES

Edwin J. Taylor, Protestant Truth Society, Grimsby  
Beach, Ontario, Canada

Angelic Publishers, 336 Bay Street, Toronto 1, Canada

Angel Books, 88 King Street, St. Catharines, Ontario,  
Canada

Donck Book Depot, 315 Collins Street, Melbourne,  
AUSTRALIA

Protestant Federation, 64 Brisbane St.,  
Launceston, Tasmania, AUSTRALIA

Protestant Association of South Africa, P.O. Box 2976,  
Johannesburg, SOUTH AFRICA

All communications, checks and money orders  
for the Magazine or Christ's Mission should be addressed:

## CHRIST'S MISSION, INC.

27 EAST 22nd STREET, NEW YORK 10, N. Y.

**Change of Address:** Send your new address with the old  
one at least thirty days before the date of the issue with  
which it is to take effect. If possible enclose your address  
label. The Post Office will not forward copies unless you  
provide extra postage. Duplicate copies cannot be sent  
unless you request it, accompanied by 25¢ for each issue  
requested.

**Converted Catholic:** Copyrighted in 1954 by Christ's Mis-  
sion, Inc. No part of this Magazine may be reproduced  
without permission. Published 20th of month preceding.  
Printed in U. S. A.

## O LITTLE TOWN OF BETHLEHEM

✱

O little town of Bethlehem,

How still we see thee lie!

Above thy deep and dreamless sleep

The silent stars go by:

Yet in thy dark streets shineth

The everlasting Light;

The hopes and fears of all the years

Are met in thee to-night.

How silently, how silently,

The wondrous Gift is given!

So God imparts to human hearts

The blessings of His Heaven.

No ear may hear His coming,

But in this world of sin,

Where meek souls will receive Him still

The dear Christ enters in.

O holy Child of Bethlehem,

Descend to us, we pray;

Cast out our sins, and enter in,

Be born in us to-day.

We hear the Christmas angels

The great glad tidings tell;

O come to us, abide with us,

Our Lord Emmanuel.

PHILLIPS BROOKS

## TABLE OF CONTENTS

Editor's Mailbag .....	290
Editorial .....	291
The Church of God vs. The Church of Man .....	296
Marian Shadow Over America .....	300
Sharper Than Any Two-Edged Sword .....	306
The Witness of "Martin Luther" .....	307
Veneration of False Relics .....	309
Open Forum .....	311
Relaxing In The Lord .....	313
Rome's Losses and Gains .....	317
Eyes of the World .....	319
December, 1954 .....	289

## EDITOR'S MAILBAG

### Pray Together

A few years ago I too have been a Roman Catholic, but now I am another sinner saved by grace through faith in the Lord Jesus Christ. Oh what peace and joy is mine as I walk the narrow path with Him. Four months ago God graciously healed me of a serious heart disease, praise His holy name!

I am enclosing a gift of the Lord's money because I know that you will use it exactly as the Lord would have you to.

May God bless you abundantly, and my prayer is that He will make you and me a blessing to others and win many precious souls for our Lord.

Please pray for the salvation of my parents, sisters and brothers.

A sister in Christ,

Mrs. J.P., Old Kildonan, Man. Canada

### Honor Him

I am praying for your good work and will do all I can to help the Converted Catholic priests who leave the Church of Rome.

Pray for me as I begin my new work that Christ will be honored and souls will come to know Him. I grew up in a Roman Catholic home.

Fraternally yours in Christ,  
J.A.C., Mound City, Missouri

### Are You Hiding?

Too many Protestants hide their heads in the sand of "tolerance" and even reject one who raises his voice in Truth.

God bless you and your work.

Sincerely,

C.W.R., Bucyrus, Ohio

### Thanks To You

This is, indeed, another wonderful privilege to write to you. First I must thank you for the beautiful leather-bound Bible you sent me; it arrived safely and again I am very thankful.

I would like to let you know at this time about the books you sent me. They are real and souls would be definitely saved through them. The Priest, Woman and the Confessional is causing quite some stir and I sincerely believe as men and women find the truth, they are going to stand up for it. Amen.

F.R., Boissiere Vill., Trinidad

### Why We Exist

I read your magazine regularly and admit it was one of the factors that saved me from taking a step I no doubt would have later

regretted. You have done much to change my life and I hope you will keep up the good work. I will send what I can from time to time and pray for the continuation of your good work. It is a hard battle and I know at times the odds may seem impossible but I have faith that the truth will win with the help of God.

G.B.O., St. Paul, Minn.

### Will You Be Helped?

I want to commend you on the CONVERTED CATHOLIC MAGAZINE, its stories and news reports and the correspondence between members as well as between them and the magazine itself. It is a real blessing to all who read it and I cannot see how it could possibly antagonize anyone who reads it. Because it explains as it goes along the teachings of the Church of Rome and at the same time brings in God's word, making plain Rome's errors in the light of Scripture. If a person wills they can learn much from reading the CONVERTED CATHOLIC MAGAZINE and there is nothing there to offend anyone.

R.G., Minneapolis, Minn.

### Share Your Privilege

Enclosed you will find two dollars, \$2.00 for a subscription to THE CONVERTED CATHOLIC MAGAZINE.

I enjoy THE CONVERTED CATHOLIC MAGAZINE every much. I was a Catholic on the Island of Saipan until I became saved. I wish Dr. Montañó could come to Guam.

F.S.F., Agana, Guam

### Our Ministry

The magazine is a real source of information and help and we do praise God for what Christ's Mission is doing. May God bless you each one.

T.B.W., Bible School Park, N. Y.

### Pray—Tell—Give

I would like to congratulate you in the fine work you are doing in trying to make known to the people of America just what the real threat to our freedom is.

E.K., Dodge City, Kansas

### Useful

I am receiving your magazine, THE CONVERTED CATHOLIC. It is very enlightening. I knew the power of Rome was great, but never realized just how great it really was until I have been reading your magazine. May God continue to bless and use you.

Mrs. L.C., Jackson, Mich.

### Truth

Christian greetings in the Precious Name of our Lord Jesus Christ. First of all, I would give a word of praise for the fine gospel testimony by the medium of THE CONVERTED CATHOLIC MAGAZINE. It is true to the word of God.

G.F.T., Hinsdale, N. Y.

# EDITORIAL

Editor

Walter M. Montaño



## Merry Christmas



To All Faithful Friends and Readers From the Editor of THE CONVERTED CATHOLIC MAGAZINE and the staff members of Christ's Mission.

*"Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."*

Luke 2:10, 11

### Our Great Decision

"Once to every man and nation comes the moment to decide, in the strife of Truth with Falsehood, for the good or evil side."



Lowell

OVER a century ago these challenging words came from Lowell's pen.

A challenge creates crisis in history, because it proclaims an opportunity; it warns of peril; it confesses

an obligation; it calls to responsibility; it forces action.

Referring to the crisis which once placed the Union on trial for its very existence, J. A. Macdonald, that great, eloquent orator of Toronto, said some forty years ago:

"When that responsibility was squarely faced, there came the moment to decide, and in the testing of that moment was involved the future of the Union. In that struggle democracy was on trial. In that moment a choice was made, and by that choice it was determined that government of the people, by the people, for the people, should not perish from the earth."

Lincoln's deathless struggle was for liberty and union within the nation. Four-score and eleven years ago that struggle was immortalized and victory was assured, because the challenge of disunity and disintegration had been met by a dedicated spirit.

Today, the nation is caught within the inexorable vise of another moment of destiny. Violent forces are at work to subvert and destroy this nation "conceived in liberty," and a decision is required. It is ours to choose: between a "more perfect Union" chartered by the Constitution and the chimerical "one world" of the United Nations; between the Gibraltar of our Bill of Rights and the quicksand of the Declaration of Human Rights; between the "unalienable rights" of life, liberty, and the pursuit of happiness and mere toleration of minority rights; between "rugged individualism" and inflexible authoritarianism; between our birthright of freedom and the portage of social security; between the Word and words, eternal principles and temporary expedients, truth and error.

The cleavage must be even clearer, dividing between truth and half-truth, light and twilight, a proposition and a guarantee.

If the nation chooses wrongly or neglects

to choose at all, the nation is doomed. And if America ceases to be the land of the free as our forefathers intended it to be; if America becomes blind and sees no longer the guiding hand of Him who led the Pilgrim Fathers to her shores; if America becomes deaf and hears no longer the voice of Patrick Henry crying, "Give me liberty or give me death!"—then the towers of her sanctuary may well crumble into ashes, and her epitaph may prove to be the last postscript to the world's great documents of liberty.

The sacred and solemn responsibility of that choice has stirred our hearts. On our knees we have come to a decision, not only to continue the work entrusted to us, but to enlarge its scope and widen its horizons. Thus, on July 10, 1954, we were moved to send the following message to our headquarters in New York:

"Trusting in our heavenly Father and His everlasting love, we will take this step of Faith, real, working, abiding Faith that will move mountains. This step of Faith will also make us more dependent on Him.

Therefore, in His precious name, we will enlarge the Magazine starting with the January issue."

With this present number, we finish one era of the ministry of the CONVERTED CATHOLIC MAGAZINE and enter into another more challenging period, marked by the occasion of its seventy-first anniversary. Our courage is high and our faith is assured, because we trust in God.

To keep before our staff and our readers the ideals for which we stand, we have chosen a coat of arms, which expresses our mission of proclaiming Faith, Truth, Liberty, and Justice, as symbolized in the open Bible, the lamp of learning, the torch of freedom, and the balance of justice.

To clarify our position, the CONVERTED CATHOLIC, which in essence is the magazine of our Christian heritage, stands for and defends: (1) the primitive, uncorrupted faith once delivered to the saints, the original Christianity preached by the early apostolic church; (2) the trust of the Reformation with its dual message: the affirmation of Christ and Him alone,

as revealed in the Scriptures, as the only Hope of the world, and the renunciation of all false doctrines and spurious teachings contrary to the Word of God; (3) the legacy of political and religious freedom gained by our founding fathers as the only guarantee of our survival as a free and democratic nation.

What a tremendous battle to enter into! But we are not alone. Countless disciples of true liberty are enlisted in this crucial struggle. They are our allies. They are found in every section of the land and even inside the Roman Catholic Church. Some of them, priests and monks imbued with a spiritual and patriotic sense of responsibility, have already joined us.

But America comprises only a portion of our ministry. The world itself has become our theater of operations. Like Wesley, we are prompted to say that the world is our parish. Multitudes of otherwise enlightened people, seated in darkness and under the shadow of death, are our burden as they languish and die without discovering the fountain of truth, without knowing the One Who came to save them.

Our heritage of Americanism and Christianity carries with it an obligation for world service such as rests upon no other land in God's world today. For it is still true that "unto whomsoever much is given, of him shall be much required." This is no small task. The CONVERTED CATHOLIC magazine, edited and published in this great land, must necessarily carry the message of Christ and echo the voice of the American way of life as the best and most potent expression of the Gospel which established this freedom and secured these human rights. On these we take our stand and stake our future.

And so, with the passing of another year and another quarter-century, we take leave of the past and embark upon the future, confident, like Paul, that we can do all things through Christ that strengtheneth us.

Our invitation to our many thousands of readers is to pray for our ministry through the printed page and to herald, with the coming of the New Year, the birth of our new venture in faith.



## The Challenge



Father O'Connor

RELIGIOUS and non-religious people alike frequently wonder about the general character and designs of the Church of Rome as it operates within the boundaries of our American community. Catholic and

non-Catholic Americans ask whether it is legitimate to grant assistance to a religious body whose constitution and basic tenets are diametrically at variance with the American way of life.

Denial of freedom, condemnation of democracy, defiance of American laws and customs, depreciation of our Constitution—these are some of the attitudes that stem from the Roman Catholic creed and practice. Moreover, the functions of justices of the peace and ministers other than Roman Catholic are not recognized. Persons not married in the Roman Church are denounced as living in concubinage. Protestants, regardless of their state of life and no matter how devout and consecrated they may be as Christians, are called pernicious heretics, doomed to eternal condemnation. They are often attacked and insulted and frequently relegated to second-rate citizenship.

These conditions are openly manifest before the eyes of intelligent American people. But too often the public is bland or apathetic, and those non-Catholics who are cognizant of what is taking place cower before the epithet of "Bigot!" hurled at them by a haughty Church.

The kind of literature that depicts the Roman Church realistically is not always available to most people or is found only in possession of the clergy. The ecclesiastical documentation of Rome's past and present intrigues are inaccessible to the great mass of our population and are too prolix to invite widespread perusal.

In general, those outside Rome's fold who know something of her secret codes are afraid to speak. Compromise even

among Protestants has become common. In the meantime, a great portion of our security has already passed into the hands of the enemies of our precious freedoms.

The modern Goliath has been challenging us for a long time. When almost seventy-five years ago the CONVERTED CATHOLIC MAGAZINE appeared on the scene to defend God's sacred trust, the enemy laughed at it and ridiculed its weapons. Father O'Connor stood alone, with his little magazine, and accepted the giant's challenge. An unequal battle indeed! But it was launched in the Name of God, and "if God be for us, who can be against us?"

The years passed. The battle intensified. Father O'Connor was laid to rest. In the course of the years, another man of vision took the founder's place. For ten years Leo Lehmann fought for truth and freedom. Death met him at the battle front. A courageous soldier, he died in action.

Four years ago, we were called to take the helm. It was not a man or a board that called us. Were it thus, we would never have consented to accept the invitation. It was God Who called and impressed us with the need, and since it is His work, He will prosper it.

Because there are powers of darkness that find delight in using falsehood as their weapon, America and the world at large are in a state of confusion and uncertainty. The proclamation of truth is a matter of life or death. Only in the knowledge of truth will liberty stand.

As for us, we have no fears. The public must be informed, and if we are not the only voice raised against foreign powers seeking to undermine the stability of our government and the security of our liberties, we are at least among the most vocal.

Again we bow to the inimitable rhetoric of a courageous president, for it was Lincoln who gave us our watchword: "Let us have faith that Right makes Might, and in that faith let us to the end dare to do our duty as we understand it."

In this month of December, 1954, we renew our pledge to meet the challenge, God helping us.

## Rome--Semper Eadem!



Pres. Carlos  
Castillo Armas

THERE is an old Spanish saying to the effect that when the river is turbulent, the fisherman prospers. Similarly, when the political scene is in a state of turmoil, the Roman Catholic Church is more than likely to leap into the

fray in an effort to reap rewards.

It is an old story of a time-worn system. Whenever an opportunity arises that might gild the altars of the Roman Church, her vassals appear on the scene with honeyed words and rosy promises. Whenever the mounting tensions in a country erupt into open revolution, the hierarchy leaps to the aid of the revolutionists under the guise of pure patriotism.

But to those of us who know the maneuverings of the Roman Catholic Church, the situation is clear enough. The Church takes part in revolutionary movements not because she is interested in working for a new order or correcting existing evils, but, rather, to muddy the churning waters of the political scene so that in the confusion she can be the most prosperous fisherman.

Such is the case in Argentina, where Rome appeared to be championing the social revolts, almost to the extent of blessing Peron and sanctifying the late ambitious Evita. But sooner or later the plot is bared and the profit motive revealed.

Only a short time ago, a report came from Buenos Aires (United Press, Sept. 30, 1954) stating that President Peron had to warn the Catholic Church "not to meddle in the affairs of Argentina's government-sponsored labor unions." Religion, he said, must do its work outside union organizations. In plain language, Peron wanted hands off!

The most recent episode confirming our thesis is the Guatemala question. In the recent political upheaval the Roman hierarchy flooded the country with pastoral letters and allocutions to bring the revolutionary movement to a successful end (in the eyes of the Church). When they thought the outcome of the October 10 elections was in their hands, Pres. Carlos Castillo Armas warned "representatives of the Church" that they must not "assume the powers of the state."

According to the New York Times (Oct. 12, 1954), the President, who was assured of his own victory, "said he had had protests of intervention of church representatives," which "had taken the form of propaganda distribution and attempts to exert pressure on voters at or near the polls in favor of the pro-Roman Catholic slate." The Catholic slates "were committed to restore in the new constitution the church's legal status and its confiscated property." The President added that in his opinion the Church should not intervene in politics and termed such intervention "deplorable." According to the Associated Press dispatch of the preceding day, he declared:

"I am a Catholic and all Catholics may be sure they shall have in me a principal defender of the church to fulfill its functions. But that does not mean we are going to allow the church to assume the powers of the state."

One might pause to quote Lincoln's aphorism that "you can fool some of the people all of the time, and all of the people some of the time, but you cannot fool all of the people all the time." Guatemala, it would seem, is having its eyes opened.

This is just another example of the big fish that got away, or, as the Spanish proverb has it, the cake that was burned at the mouth of the oven.

But not all the fish do get away. And while we are applauding the stand of the two Latin American presidents, let us continually remember that Rome is *semper eadem*—always the same.



## The Fallacy of "Unity"



A REPORT has come to our desk concerning an unprecedented three-day conference in Berlin between Catholics and Lutherans under the auspices of the (Catholic) "Una Sancta" (One and Holy)

movement. In an apparent effort to reunite with Rome a church whose founder was unequivocally in protest against Rome, approximately 150 Roman Catholic and Lutheran theologians, laymen, priests, and ministers discussed problems of alleged mutual interest, considering the possibility of eventual unity of all Christians "in one flock, under one shepherd." In view of the Vatican's unalterable stand on the heresy of Protestants, it is easy to foresee that the movement, if any, will be toward Rome and her "shepherd," the Pope.

This startling event, if true, should shock the Protestant world out of its complacency, particularly since it comes only a month after the assembly of the World Council of Churches (with which it has no connection). It will be remembered that there were those at Evanston who regretted the fact that the Roman Catholic Church was not represented at the Council.

As for us, we would desire the union of all who profess to be the sons of the light, but if that union would imply the sacrificing of truth, we would rather remain alone. Bishop Charles P. Anderson of Chicago forcibly expressed our feelings when he said, in 1910: "Better have five hundred churches, each one with its own tenets and its own spiritual convictions, than one united Church at the sacrifice of a single truth or of a single spiritual reality."

In a similar vein, Lord Macauley declared that it was hard to discuss closed communion with a man who was in the habit of worshipping a cow. This might

sound ridiculous or out of order, but, in a more sober philosophical analysis, a change in the objects of worship is precisely what we find in the Roman Church.

Nevertheless, the Pope has made repeated overtures to the Protestant world to unite with Rome. At what price? At the price of giving up our revealed truths and substituting for them man-made dogmas and traditions and submission to the infallible voice of the Pontiff.

We say with Bishop Anderson that we have no right to give up anything that has ever received divine sanction and approval. We have a horror of that kind of unity based on a sort of residuum. We are not attracted by unity on the basis of an irreducible minimum. We do not want to belong to a Church of minimums. We want to belong to the Church of maximums—maximum beliefs, maximum duties, maximum sacrifices. The Church of minimums is incapable of producing martyrdoms.

We can give up pride. We can give up ecclesiastical conceit. We can give up denominational jealousies. We can give up inherited prejudices. But we cannot give up the Truth that makes men free.

The Roman Catholic Church has become a great political machine, and Jesus Christ is lost in a pile of superstitious and idolatrous beliefs. The pearl of truth as bequeathed to the apostolic church by Christ Himself is covered with mud. The work of the early fathers, the Reformers, and the apostles of our day is to recover the pristine beauty of this pearl.

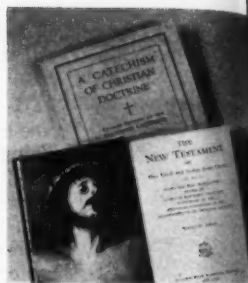
Lost in intrigues of world dominion, compromising with all kind of isms and evils, the Church of Rome has no zeal for the Gospel of Christ but rather a patent covetousness for world power. Once again we must remind thinking people of Christ's plain utterance: "My kingdom is not of this world."

A union with the Roman Catholic Church as she is today, as she was always, as she will ever remain, would be a union of light with darkness, a physical, if not spiritual, impossibility. We shrink from the very thought.

(Continued on page 320)

# THE CHURCH OF GOD VS. THE CHURCH OF MAN

by Angelo Lo Vallo



THE BALTIMORE CATECHISM defines the Church as "the congregation of all baptized persons united in the same sacraments, under the authority of the Sovereign Pontiff and the bishops in communion with him." (1)

There is nothing in the New Testament to substantiate this Roman Catholic thesis. While the word "church" is found only three times in two passages in the Gospels, the phrase "Kingdom of God (or Heaven)" is found eighty-six times. As employed in the Gospels the "Kingdom of God" denotes primarily the reign of God in the hearts of men. The kingdom is composed of people who have a certain spirit; in a word, it belongs to "the poor in spirit." No matter what the sense or usage of this term, its meaning is always spiritual. The kingdom is not established with great and noisy fanfare; it is not constituted or administered along the lines of an earthly kingdom; it is not governed by our modern concepts of organization and territory.

The two occasions on which Christ made use of the word "church" are both recorded in the Gospel of St. Matthew (16:18 and 18:17). In the latter passage the contextual sense implies that the "church" is the local congregation of those who accepted Christ as the Messiah. If a "brother" were to refuse to listen to the other members of the brotherhood, he would not be considered as belonging to the brotherhood any longer.

The other scriptural passage is a little more concise. It narrates the promise made to Peter that "the gates of Hades

(in Greek)" shall not prevail against the Church of Christ. The Church of Christ will forever be indestructible. Although the promise is important, it does not reveal any relevant data on the characteristics of the true Church.

In the writings of St. Paul, the situation is reversed. The "church" stands out more prominently than the "Kingdom" and is applied more than sixty times in different but related senses to Christian communities and to Christian society. It has two sacred rites: baptism, the rite of admission, and the Lord's Supper, a sacred meal commanded by the Master to be observed in commemoration of His death.

In the early days, organization existed in a very slight degree. In Corinth, for instance, such guidance as the occasion demanded was given by individual members who were specially endowed by the Holy Spirit to accomplish this task. Sometimes the Apostle requested that the congregation, and not the officials of the congregation, should settle a particular case.

## Early Beginning of Church Organization

But organization was due to come. And when it did come, it was comprised of two sets of officials: (1) men called "elders" (Gr., *presbyteroi*), and "bishops" (Gr., *episcopoi*), that is, overseers, inspectors, because of their duties, and (2) men called "deacons" (Gr., *deaconi*), that is, assistants who helped the "bishops" to discharge their duties. No mention is made anywhere in the New Testament of popes, archbishops, cardinals, sacrificing priests, porters, lectors, acolytes, subdeacons, and so on, as being officers of this church organization.

(1) *A Catechism of Christian Doctrine*, Revised Edition of the Baltimore Catechism, No. 3, p. 102, quest. 136.

In these early churches of the New Testament, there was found a healthy sense of brotherhood and unity. But this unity was differentiated from uniformity; it was unity of the Spirit, derived from union with Christ, and not unity of organization headed by a pope. This unity was greatly solidified by men who labored not for one local church but for the whole or universal Church; they were the "apostles," "evangelists," and "prophets." But there is no passage in the Bible which informs us that a formal commission was given to the Apostles authorizing them to "govern" the Church. Their commission was to bear witness to Christ by preaching. "For Christ sent me not to baptize but preach the Gospel," says Paul. (I Cor. 1:17)

The Supreme Authority in these early New Testament churches was the Spirit of Christ; the controlling power was love.

#### The "Falling Away" from the Ideal

The New Testament ideal of the Church did not last long. For, not many years after the Church was established, the legal conception of "submission to external authority" was substituted for the governing principle of "love." If Paul's first letter to the Corinthians (ch. 13), in which love is characterized as the greatest of all virtues, is compared to Clement's epistle to the same church about fifty years later, which contains the most revealing phrase, "learn to be in subjection," the starting-point of this development can be discerned.

By the end of the third century the legal concept of "submission to external authority" became definitely an ecclesiastical (eg., Roman Catholic) concept. This was due chiefly to the fixed views of Cyprian. He was, no doubt, the most renowned and influential figure of his century. In his pamphlet *De Ecclesiae Catholicae Unitate*, Cyprian categorically states that the Church depends on the episcopacy: "the bishop is in the Church and the Church in the bishop." In other words, whoever is not with the bishop and does not submit to the bishop is no longer in the Church. According to Cyprian, the episcopate is nothing but a continuation of

the Apostleship. Unity is determined by subjection to the will of the bishop. Although there are many bishops, each enjoys absolute authority in his own diocese.

While there was not as yet one pope or Universal Bishop, the ground for such a Roman Catholic doctrine was well prepared by Cyprian's teachings. As a matter of historical fact, this doctrine on the pope and his supremacy found full realization in the year 606 A.D., when Boniface III officially assumed the title of "Pope or Universal Bishop," and was confirmed in this usurpation and crowned as such by the impious Emperor Phocas.

Where did Cyprian obtain his novel views? They are certainly not found in the New Testament. On the contrary, they were borrowed from paganism, and Cyprian incorporated them into Roman Catholic theology.

#### New Testament Description of the Church

This descriptive definition of the Roman Catholic Church does not coincide with the description of the Church outlined in the New Testament.

The first great characteristic of the Church is the presence of Christ with her: "And, lo, I am with you alway, even unto the end of the world." (Matt. 28:20) The Roman Catholic authorities tamper with this text when they deduce from it the dogma that the Roman Catholic Church is therefore infallible. They come to this conclusion by deliberately omitting the first part of the same verse: "Teaching them to observe all things *whatsoever I have commanded you*." By misapplying this scriptural text, they reach a false conclusion. If the dogma of infallibility lacks a better basis, it has no *raison d'être* and is therefore implicitly erroneous.

The true scriptural interpretation of Matthew 28:20 is simply this: as long as the Church instructs the people to observe the things that Christ has commanded, so long Christ will be with her; but the very instant she stops teaching those things, she will lose all rights to His presence.

The second characteristic of the true Church is that she acknowledges Christ as the Head: "And He is the head of the

body, the church . . ." (Col. 1:18) Just as the head transmits to every member of the body vigor and vitality, so Christ, as Head, transmits to every member of the Church His spiritual strength and vitality.

Again, the Church is depicted as the object of His love: "Christ also loved the church, and gave Himself for it." (Eph. 5:25) The Church is also described as redeemed by Christ: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ . . ." (I Pet. 1:18, 19)

In one place, the Church is reported as built by Christ: ". . . I will build my church." (Matt. 16:18) In another place, the Church is provided by Christ with ministers: "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Eph. 4:11, 12)

Elsewhere, the Church is pictured as one: ". . . there shall be one fold, and one shepherd." (John 10:16) "So we, being many, are one body in Christ." (Rom. 12:5) "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." (Gal. 3:26-28) Out of diversity, there can be real, true, substantial unity.

Finally, the Church is portrayed as extending over all the earth: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." (Isaiah 2:2; Micah 4:1)

#### **Names Conferred Upon the True Church**

The Church is styled as the wife of the Lamb, Christ. What does this mean? Simply this: as soon as a woman is married, she gives up her own name and takes her husband's; she loses her legal responsibility, and, in turn, her husband becomes

responsible for all her debts, incurred before and after her marriage. The same transaction takes place with Christ, the husband, and the Church, His spouse. As members of His church, we surrender our name, which is Marah ("bitterness"), in return for Christ's name, which is Naomi ("beautiful"); we give up our filthy rags (the sin of self-righteousness) and take upon ourselves the robe of Christ's righteousness, so that, as is stated in Jeremiah 13:6, ". . . this is the name wherewith He shall be called: The Lord our righteousness."

This is, indeed, a great and blessed truth. Christ assumes the responsibility for all our sins or debts: not one sin which we have committed remains unexpiated by His blood, not one blemish on our soul remains uncovered by His righteousness. Sheltered under the righteousness of Christ, we can stand before the throne of God and of the Lamb, and feel that there is no taint nor imperfection in our title, because it belongs to Christ and is permanent and indestructible.

The Church of Christ is also delineated in the Bible as His body; clothed, protected, nourished by Him, she is "the city of God," "the vineyard of the Lord," the "pillar of truth," the "daughter of the King," the "fold of Christ," "the vision of peace," and the "heritage of God."

One scriptural passage, which radically contrasts with the Roman Catholic definition of the Church, states: "For where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20) It is not subjection to Roman Catholic bishops and popes that makes the Church of Christ, nor is it a multitude of church-goers. Christ meets a few in the "upper room," as well as the hundreds of thousands of people who fill the large edifices.

The primary and essential requirement is that the Church must worship "in my Name," *i.e.*, in the name of Christ, and not in the name of, or in union with, or under subjection to the will of Roman Catholic bishops and popes. Whether worshipers meet in a mission chapel, or in a city church, or in a cathedral, if it be in

the name of Christ, they are a part of the Church of Christ and may expect His blessing. If they look to Christ as a Priest to plead their case, as a Prophet to instruct them, as a King to govern them, there is present substantially, before the eyes of God, a true part of His living Church.

Thus, according to the Biblical evidences just presented, the Roman Catholic definition of the Church is spurious and is unwarranted by Scripture. In sum, the Church is not "the congregation of all

baptized persons united in the same sacraments, under the authority of the Sovereign Pontiff and the bishops in communion with him;" rather, it is a divinely constituted society among men, which worships the Holy Trinity alone; which trusts entirely to the atoning death and righteousness of Jesus Christ for salvation; which believes in the Holy Spirit as Comforter, Sanctifier, and Guide; which holds the Bible as its sole rule of faith and morals; and which publishes the Gospel of God's free grace to all mankind.

## Can A Devout Catholic Be A Loyal American?

by EMMET McLOUGHLIN

Emmet McLoughlin was for 14 years a Franciscan priest of the Roman Catholic church, stationed at Phoenix, Arizona. He broke with the Church in 1948 and is now superintendent of the Memorial hospital in Phoenix. He is author of the recently-published book, *People's Padre*. The story of his break with the Roman Catholic Church appeared in the May issue of *THE CONVERTED CATHOLIC*.

One of the questions I am most frequently asked in almost every group before which I appear, is: "In the event of conflict between Catholicism and Americanism what percentage of Catholics would desert the Vatican to stick by their country?"

My answer always is that only about one-fourth of so-called Catholics are "good" Catholics. By "good" Catholics I mean those who attend mass regularly, observe Lent, abstain from birth control, and in general pay attention to their bishops and priests. So three-fourths of all "claimed" Catholics think more of their flag than of the Vatican.

The general run of the devout Catholics believe that there is not and cannot be any conflict between Americanism and Catholicism.

They are kept in ignorance.

They don't know that Pope Pius IX condemned Americanism.

They don't know that Pope Pius IX condemned the American principle that

the right to govern arises from the "consent of the governed".

They don't know that the Catholic church has repeatedly condemned the American doctrine of freedom of thought and freedom of religion.

They don't know that the Catholic church has repeatedly condemned the American public school system and teaches that she alone has the right to control education.

I tell my audiences that the Catholic clergy and hierarchy deliberately conceal Catholic teachings from their people. I tell them also that those people would leave that church if they realized that Catholicism would destroy Americanism if it could. I tell them that an intelligent, loyal American cannot be a sincere, devout Catholic. The two concepts are contradictory. Can anyone prove me wrong?

SPECIAL BOOKLET —

## Can A True Catholic Be A Loyal American?

8 pages — .05

Order from BOOK DEPARTMENT

## Is Your Subscription Expiring?

Don't wait for a reminder. Renew it today. Roman Catholic aggression is threatening the very survival of American democracy. Alert Christians must keep abreast of Rome's political intrigues.

Send a gift subscription to your Pastor, missionaries or your friends.



# MARIAN SHADOW OVER AMERICA

Rome considers Mary the patroness of America. Is this the first step to hand the country over to her? If so, the following incident is doubtless part of the blue-print.

"CONGRESS shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press. . ."

It would seem that the full significance of the First Amendment to our Constitution is lost to Roman Catholics in Detroit, though we are virtually compelled to believe otherwise. For what happened in Detroit under the impetus of the Roman Church has happened in countries all over the world where Roman Catholic influence has been dominant. It is with profound shame and patriotic indignation that we take note of such a disgraceful situation in America, "the land of the free."

What happened is this: A group of evangelical churches in Detroit, stirred by the local "Marian Day" celebration of some months ago, purchased a full page in the metropolitan *Detroit News* in an effort to express the Biblical teaching on the worship of Mary, mother of Christ. The article, entitled "Does Our Bible Teach the Worship of Mary?" and run as a paid advertisement, proved to be inimical to Roman interests. As soon as the first edition was circulated, the Roman Catholic hierarchy wielded the big stick of its influence and frightened the management into dropping the advertisement. The check used in payment was returned with apologies.



In a country which has its political machines, powerful labor unions, Congressional lobbies, and big-time operators, such tactics are not altogether unknown. But they are completely anomalous under the guise of religion. They have nothing to do with the Gospel of Christ, Who Himself proclaimed, "Ye shall know the truth, and the truth shall make you free." Either the Roman hierarchy do not believe the Bible to be truth (the article was primarily Scripture) or they have no wish for people to be free. We have drawn our own conclusions.

The Roman Church is not at all out of character when she would deny Protestants the right that she claims—by way of example—for the Knights of Columbus, who are advertising widely in magazines and newspapers across the nation. We are alarmed that a country which has never elected a Catholic president to exercise authority in government can allow a Catholic pope to exercise perhaps greater authority over the Constitution of that country. Where is the spirit of a Roger Williams, a Thomas Jefferson, an Abraham Lincoln?

One of the most vocal of the Detroit Protestants said, "We read a great deal about what is going on in Italy, Spain, Colombia and many other countries dominated by Rome, but how long will we be able to enjoy the liberty of speech and a free press in America? It looks like we have already lost these liberties in Detroit."

Like him, "We have a deep concern over the great mass of people entrapped in this Marian falsehood." To give our readers another slant on the Protestant view of Mary and mariolatry, and to illustrate the type of message that the Roman Church is so desirous



of suppressing, we reprint the following portion of the would-be ad:

#### CHRIST AND MARY

The earliest record of Jesus Christ as a child begins with His proclamation that He "must be about His Father's business"; "His Father's business" has completely filled up every moment of His life, and His last words from the cross were: "Father, into Thy hands I commend my Spirit."

The last link in this genealogy is Mary, and in her prayer (Luke 1:46-55) she acknowledges her own condition and position before God: "My soul doth magnify the Lord, and my spirit hath rejoiced in GOD MY SAVIOUR, for He hath regarded the low estate of His handmaid." She knew she was a sinner and a member of a sinful nation of Israel.

There are available over 150 quotations in which reference is made to His relation with the Father, known to every person familiar with the Scriptures. "I and my Father are one," "My Father worketh hitherto and I work," "I speak that which I have seen with my Father," "Therefore doth my Father love me," "This commandment have I received of my Father," "If any man serve me, him will my Father honour," "He that loveth me, shall be loved of my Father," "As my Father sent me, even so send I you," "No man cometh to the Father but by me," "I am come in my Father's name," "The Father loveth the Son and hath given all things into His hand," "The glory of the only begotten of the Father," "All things that the Father hath are mine," "I came forth from the Father and go to the Father"—these are but very few of the total great number available.

But when we take the subject of Him and His mother there is *none*, there is absolutely not one reference where He expresses any affiliation with His mother; there is not one single instance when He even addresses her as "mother"; it is always the "woman" that He calls her. Here is the complete set of references:

In Luke ch. 2 we have the story of how He was separated from and lost by His

parents and later located in the temple with the "doctors": "And when they saw Him, they were amazed, and His mother said unto Him: Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. And He said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business? And they understood not." This shows that from early childhood He knew the purpose for which He was in this world, and this purpose separated Him from the "parents," and they were perfectly ignorant of it.

In John ch. 2, at the marriage in Cana: "And when they wanted wine, the mother of Jesus saith unto Him, They have no wine. Jesus saith unto her: Woman, what have I to do with thee? Mine hour is not yet come."

In Matthew 12:46 we read again: "While He yet talked to the people, behold, His mother and His brethren stood without, desiring to speak with Him. Then one said unto Him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But He answered and said unto him that told Him: Who is my mother, and who are my brethren? and He stretched forth His hand toward His disciples and said: Behold, my mother and my brethren! For *whosoever* shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Here again most clearly and completely He denies His earthly relations, mother included.

In John ch. 7 we have some more about His brethren: "Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto Him: Depart hence and go into Judea, that thy disciples also may see the work that thou doest . . . If thou do these things, shew thyself to the world. *For neither did His brethren believe in Him.*"

The final reference is from John ch. 19, the last words to Mary from the cross: "When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He said unto His mother: Woman, behold thy son! Then said He to the

disciple: Behold thy mother." (vv. 26, 27.)

Thus at the end of His earthly life He gave her up completely and turned her over to John, emphasizing the separation.

In his epistles to the Hebrews the apostle Paul expounds to us the doctrine of the eternal priesthood of Christ (ch. 5 and 7) and says about Christ: "Called of God an high priest after the order of Melchisedec," and explaining the principle of this order, discloses that it means King of Righteousness and King of Peace, "*without mother, without father, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.*" As such a priest and such only, "He is able also to save them to the uttermost *that come unto God by Him.*"

Next we will take up the subject of "blessings," comparing the blessings which were promised to Mary by the angel and the blessings that are announced to every believer by the apostle Paul.

The blessings announced to Mary and recorded in the first chapter of Luke occupy a very small portion. In v. 28 we read: "And the angel came in unto her and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women," and in v. 30: "Fear not, Mary, for thou hast found favour with God." This is all he had to say to Mary personally. He had a great deal more to say about him that was to be born, however: "He shall be great and shall be called the Son of the Highest, and the Lord shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Later in the chapter, Elizabeth seconded the blessing announced by the angel and said: "Blessed art thou among women, and blessed is the fruit of thy womb."

We see that the blessings announced are strictly the blessings of Israel and of their kingdom; they are earthly blessings for earthly people; they promise Mary preeminence "among women" only. She was honoured, because the Messiah of Israel was to be born of her.

Now if we turn to the epistle to Ephesians by Paul, we will see entirely different blessings in store for every believer in Christ, blessings which are far superior to the blessings for Israel: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all *spiritual* blessings in *heavenly* places in Christ, according as He hath chosen us in Him *before the foundation of the world.*"

While Mary would not believe that what the angel announced to her was possible he explained: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. . ." Paul says to the believers: "In whom also, after ye believed, ye were sealed with the Holy Spirit of promise. . . the eyes of your understanding being enlightened; that ye may know what is the hope of your calling, and what *the riches of the glory of his inheritance in the saints*, and what is the exceeding greatness of His Power to us-ward who believe, according to the working of His mighty power." (Eph. 1:13, 18, 19.) And in II Cor. 1:20, 22 he says:

"For all the promises of God in Him are 'yea,' and in Him 'amen,' unto the glory of God by us. . . Now He, which establisheth us with you in Christ, and hath anointed us in God; who hath also sealed us and given the earnest of the Spirit in our hearts," and again in I Cor. 3:16 he says: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?", and in Col. 1:25-27: "Whereof I am made a minister according to the dispensation of God which is given to me for you to fully preach the word of God: even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints: to whom God would make known what is the riches of the glory of this mystery among the gentiles: which is Christ in you, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Now "the riches of the glory of this mystery" were never offered to Mary, for they were not the portion of Israel.

Now we will turn to the subject of inter-

cessory power, to see if there is any one entitled to it save the One "who hath purchased us with His most precious blood," whether there is any room for anyone else to fulfil it.

As we had it in the Law and the prophets and in Psalms, where the unusual number of names was disclosed to us to spell out the fullness of "that Glorious and Fearful name: THE LORD THY GOD," even so shall we find it in the gospels and the epistles concerning Jesus Christ. In fact, in Luke ch. 24, when Jesus Christ opened the Scriptures to his two disciples, He said: "These are the words which I spoke unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets and in the Psalms, concerning me." And so insists the apostle Paul: "There is *one* God and *one* mediator, the man Jesus Christ," and in Acts 4:12 Peter says: "Neither is there salvation in any other: for there is none other name under Heaven given among men, whereby we must be saved."

"For other foundation can no man lay, than that is laid, which is Jesus Christ." (I Cor. 3:11) "But now in Christ Jesus ye who sometimes were far off, are made nigh by the blood of Christ, for He is our peace. . . for through Him we both have access by one Spirit unto the Father." (Eph. 2:13, 18) "Wherefore God hath also highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:9-11) "In whom we have redemption through His blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature, for *by Him* were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were *created by Him* and *for Him*. And *He* is *before all things*, and *by Him* all things consist. And *He* is the head of the body, the

church. . . For it pleased the Father, that in *Him* should all fulness dwell; and having made peace through the blood of His cross, *by Him* to reconcile all things unto himself; *by Him*, I say, whether they be things in earth, or things in heaven. And you. . . yet now hath He reconciled in the body of His flesh through death. . ." (Col. 1:14-22) "In whom are hid all the treasures of wisdom and knowledge." (Col. 2:3)

"Beware lest any man spoil you through philosophy and vain deceit, *after the tradition of men*, after the rudiments of the world, and not after Christ. *For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him.*" (Col. 2:8-10)

"But of Him are ye in Christ Jesus who of God is made unto us *wisdom, and righteousness, and sanctification, and redemption*: that, according as it is written, He that glorieth, *let him glory in the Lord.*" (I Cor. 1:30-31)

Scriptures similar to those quoted can be multiplied greatly, for as the apostle Paul said to the Corinthians: "I determined not to know anything among you, save Jesus Christ and Him crucified." And he most certainly did not know anything about Mary. For with him it is always: "By Him," "Through Him," "For Him," "With Him," for as the Lord Himself said in John ch. 15: "*Without me ye can do nothing.*"

Now to finish off the issue we will just list the titles which Jesus Christ claims to Himself: "I am the Door," "I am the Light of the world," "I am that Bread of Life," "I Am Alpha and Omega," "I am the resurrection and the life," "I am the True Vine," "I am the First and the last," "I am the beginning and the ending, which is and which was, and which is to come, the Almighty," "I am He that liveth and was dead, and behold I am alive for evermore, Amen; and have the keys of hell and of death," "I am the Root and Offspring of David," "I am the bright and morning Star."

Again, this list of titles can be extended, but is it necessary?

(Continued on page 320)

# COMING NEXT MONTH

**The new, enlarged, thrilling Converted  
Catholic Magazine!**

**Now, better than ever — the most  
important magazine on the Roman  
Catholic question!**

New I  
ending in  
king love  
ding, who  
his ship of  
Jesse  
Therefore,  
the N  
me  
1947  
ere's  
You  
To  
are  
mes a  
nive  
ortan  
er na  
expa  
Inc  
sam  
mey.  
CHR

XU

July 10, 1954

*Now I come to the Great Decision.*

*Waiting in our heavenly Father and His ever-  
lasting love, we will take this step of Faith, real,  
abiding Faith that will move mountains.  
This step of Faith will also make us more dependent  
on Him.*

*Therefore, in His precious name, we will en-  
joy the Magazine starting with the January  
issue.*

*In Him,*

Walter M. Montaña  
June 6/54

10/11/54

Beginning with the January, 1955, issue, THE CONVERTED CATHOLIC MAGAZINE will be published in a new large size, a new attractive format—bringing our readers more news, more feature articles, more pictures, more vital information on the plans and purposes of the Roman Catholic Church.

This expansion is the result of months of planning and prayer. We believe you will be thrilled with the result. As a regular reader of CCM, you know its value — for news, information and inspiration. Its fearless, daring reporting has made it one of the most important magazines in America — read and recommended by prominent Protestant clergymen.

### Here's what Protestant leaders say about CCM:

**Dr. Wilbur M. Smith:** "The most factual periodical published today in our language dealing with the menace of Romanism in our generation. The men who write these pages know what they are talking about."

**Dr. Robert G. Lee:** "I wish that all of our people would subscribe for this magazine and learn of the perils that beset us as a nation."

You can send the first 3 thrilling issues of this new CCM  
to your Protestant friends

### ABSOLUTELY FREE!

To introduce the new magazine to as many new readers as possible, we are making this special offer. Here's all you do: just send us the names and addresses of as many Protestant friends as you would like to give the magazine free for 3 months. We will see that the first three important issues go to them absolutely free of charge. By sending in their names, you will be helping your friends and helping Christ's Mission expand its ministry.

Incidentally, you will continue to receive the new, enlarged CCM at the same low subscription rate you now pay. Even more value for your money.

**FREE TO  
YOUR  
FRIENDS!**

Send names to: Dr. Walter M. Montaña, Editor

CHRIST'S MISSION, INC. • 27 E. 22nd Street, New York 10, N. Y.

## SHARPER THAN ANY TWO-EDGED SWORD

*A Bible in every man's tongue!*

THIS GOAL, designed to give each man on earth a Bible which he can read in his native language, is so rapidly nearing its objective it is difficult to realize that most of the progress in translations has been made in comparatively recent years.

Today, the Bible—or at least one Book—has been translated and published into 1,077 languages and dialects.

Despite these truly amazing strides, there is still a long way to go, for at least another 1,000 languages await translations.

The invention of modern printing greatly stimulated the translators, yet in 1804, three and a half centuries later, only 71 languages and dialects had seen some printed portion of the Bible.

In that year was founded the British and Foreign Bible Society, first of the great national Bible Societies. Within a dozen years thereafter, the American Bible Society was organized on this side of the Atlantic, and quickly the number of translations spiraled upward. The pace has been picking up steadily.

Translators have worked among people who have been touched by civilization as well as in strange lands, among folk entirely illiterate, among people whose language has never been reduced to written form. The translator has been described as phonetician, lexicographer, grammarian, teacher and minister, all in one.

Often it takes translators years to master a single language. Many of the languages with which they have worked are complicated beyond belief.

Today's needs are probably more urgent than ever before in history. Millions of people in the Far East, the Middle East, Latin America, are eagerly awaiting shipments of Bibles. Even in the United States, tens of thousands of people are

without Bibles, and all over Europe Bibles are as eagerly sought as food and shelter.

To help meet these needs, the United Bible Societies are now engaged in a two-fold project. It is 150 years since the British & Foreign Bible Society was launched, and the Jubilee is being celebrated throughout the world.

As part of the celebration, the United Bible Societies have united in sponsorship of a "World Good Will Book," which will be a compilation of signatures of people who have made a contribution of a single dollar or more to a special fund to make Scriptures available wherever wanted, wherever needed, throughout the world.

Each national society will collect its own signatures. The pages will be sent to the United States for binding. Thereafter the "World Good Will Book" will be displayed in principal cities throughout the world.

The goal which the United Bible Societies have set for themselves is an increase in distribution from 20 million volumes annually—their present distribution—to 25 million in 1954 and 50 million Bibles annually by 1960.

The success of the program depends in great measure on voluntary donations from the public which are being sought through the "World Good Will Book."

"By signing their names in the pages of this book, people will be giving testimony to their love for the Bible, their faith in its teachings and their desire to share the Bible with others," said the Rev. Dr. Robert T. Taylor, general secretary of the American Bible Society. He has described the "World Good Will Book" as "one of the greatest mass statements of faith in human history."

**FREE . . .**

**WRITE FOR A COPY OF  
OUR NEW  
1954-55 DESCRIPTIVE  
CATALOG**



## THE WITNESS OF "Martin Luther"



*What thousands of the best sermons cannot do, the film "Martin Luther" has done. One of the most stirring, magnificent motion pictures ever produced, it has inspired millions both here and abroad and has stimulated renewed interest in the Reformation, its history, values, and significance.*

ROMAN Catholics, though forbidden by their priests to view the film, have seen it in spite of the official ban and have perceived a new and different version of the Reformation from that received in their own church. The fact that the Roman Catholic Church has become so antagonistic to the film is proof of its power.

"Martin Luther" has been acclaimed as an artistic and commercial success. This astounded both the churches and the film industry because of the prevailing attitude regarding religious subjects on the theatrical screen. However, this was changed following the demonstration of the amazing drawing power of the name Martin Luther, and this film is credited with being responsible to a large degree.

In the United States the Luther film has already completed its initial run under circumstances that placed it high in prestige and creative excellence. It has already found its mark as a film classic of our time.

Beginning the first of October, the picture went beyond the few "prestige" film houses as it moved out into thousands of theatres across the land. There are still countless situations where it has not yet been presented even though over ten million persons have already "become acquainted" with "Martin Luther" and the Reformation. The nearly three thousand engagements of the film thus far represent only a beginning, even in the United States. Added to that is the fact that it *draws people back again* for the second and third time, which gives an idea of the magnitude of the Luther film's influence.

Canada and West Germany have responded with similar enthusiasm and in those areas success has been established. There is one notable exception, however. In the Canadian province of Quebec, where thought control still exists and freedom of worship and freedom of speech are threatened, the board of censors banned "Martin Luther." An appeal was made, but the same group sat in judgment on its own verdict and the ban continued. The issue in Quebec has serious implications for all who treasure fairness and freedom. This situation bears watching. This is only the end of Act I.

Elsewhere the film's popularity is daily gaining momentum. It may well be that the witness of Christ through the Protestant churches of the world has never before had so magnificent and potent a voice for communication to the heart and mind of mankind.

For some years a dream was kept alive by a few churchmen within the segment of Christendom that perpetuates the name of Luther. The dream was to capture on film, for the edification of the churches, the dramatic truth of the Protestant Reformation through a bold focus on the leadership of Martin Luther. As the effort proceeded, the American Lutheran church bodies pooled their production experience in the field of religious films.

These cooperating churches knew that the film would inevitably undergo severe tests of accuracy by scholars and historians. Individual integrity and honesty demanded exhaustive research, and months of labor went into the script. It was checked by leading theologians of our time.

It was determined to film "Martin Luther" in Germany, in settings as close in authenticity and atmosphere to the original locale of history as possible. When the result was finally seen, it became abundantly clear that this was a film for all people, in all parts of the world. Yet, questions were still heard: will it have public appeal, which the industry terms "box-office"? No one would really know until it had been tested and tried.

By now everyone knows about the fabulous success of "Martin Luther." Word-of-mouth publicity has long been recognized as the best publicity. The remarkable record could not have been gained but for the devoted and enthusiastic support of churches—and nearly all Protestant groups participated. The film became a rallying point of unity for the community, the nation, and the world to observe.

As conservers of the heritage of the Reformation, we urge our readers to do their utmost to promote this outstanding film. The following are some suggestions for cooperating:

1. See the film at the first opportunity. Often previews are arranged for religious leaders, as local conditions permit.

2. Phone and write letters to your friends and relatives, recommending the film.

3. Alert churchmen in your area to request local theatres to schedule "Martin Luther," which will be available to them from an area or national distributor.

4. Call attention to the film in your discussions with others in church and business life.

5. Be ready to answer any negative and destructive criticism or opposition. There is excellent material available that supports the Protestant position.

6. Invite your Roman Catholic friends, in a friendly way, to view the film, reminding them, if necessary, that Hollywood has produced many a film featuring Catholic priests.

The "Martin Luther" film is yours to enjoy. We trust you will share in the exciting adventure of bringing this powerful Christian witness to the ends of the earth.

## STOP SMOKING!

### BANISH THE CRAVING FOR TOBACCO!

The easily applied method explained in "THE SMOKING HABIT" by Wodehouse will enable you to quickly and positively rid yourself of the Tobacco Habit. If you want to STOP SMOKING, send for this valuable book to-day. Postpaid only \$1.00. Money refunded if not satisfied.

NEW LIFE Dept. CO-125 Rowan, Iowa

## WHY THE OPPOSITION TO HOLINESS?

Wesley said of holiness, "This truth must be disguised before it can be opposed." You may know the difference between the true Scriptural kind and the adulterated kind by reading, "Bible Holiness and the Modern, Popular, Spurious," by Dr. A. J. Smith.

Readers say: "I thank God for this book." "Very excellent book." "Solid Meat." "Rich food." "I devoured it." "If you get condemned and burned at the stake for its publication, I will go along with you as an embracer of the truth."

Dr. T. J. Ellis, Ph.D. 139 pages \$1.00 ppd.

Order from  
INTERCESSION TRACT SOCIETY OF N. AMERICA  
3656 W. Avenue Greensboro, N. C.



THIS IS OUR PLEA to the Christians of America, as prophetic fulfillments multiply to herald the close of this age

MAKE ROOM for the Jew in your prayers. He needs them today — for salvation and for preservation from reviving fires of hatred.

MAKE ROOM for the Jews of Europe, of Israel, of America, in your Christian stewardship as we seek to bring relief to the needy and the Gospel to all.

Learn more about this ministry of love and mercy. Send for your free copy of our magazine, THE EVERLASTING NATION.

WRITE  
US  
TODAY:  
DEPT. C

Jacob Gartenhaus, D.D., Litt.D., Pres.  
INTERNATIONAL BOARD OF JEWISH MISSIONS, INC.

BOX 1256, ATLANTA 1, GA.

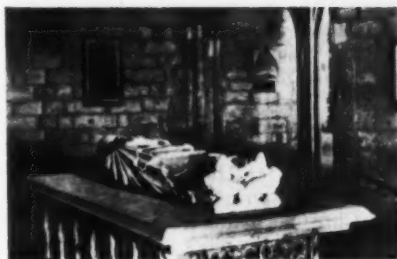
by Francis J. Kieda

## Veneration of False Relics

WRITERS in the Church of Rome maintain that veneration of relics began in the second century of our era. In the "Acts of Polycarp" (which is a record of his martyrdom) it is noted that after St. Polycarp (69-166) had been burned at the stake, his disciples "took up his bones, which were more valuable than precious stones and finer than refined gold, and laid them in a suitable place, where the Lord allows us to assemble in gladness and joy to celebrate the birthday of his martyrdom."

The Council of Trent in an official definition (Sess. XXV, d.985) declared that "The holy bodies of the blessed martyrs and others who live with Christ, which on earth were the living members of Christ and temples of the Holy Spirit, and which are destined to be raised up and glorified by Him unto life everlasting, ought to be venerated by the Faithful; for through them many benefits have been granted by God to men."

In accordance with Canon 1276 of the Code of Canon Law: "The veneration of the servants of God reigning with Christ, and of their relics and images, is good and useful. . ." (1) And Canon 1281, No. 2 declares: "Prominent relics of Saints or Blessed are the entire body, or the head, arm, forearm, heart, tongue, hand, leg, or that part of the body in which the martyr suffered, provided it be entire and not small." (2) These are considered first-class relics. The term "relic" itself is de-



rived from the Latin word *reliquia* ("remains"). Second-class relics would be portions of the Saint's clothing, or any object intimately connected with him.

Let us consider some of the relics in use from early days and observe how they have accumulated down through the ages. The catacombs of Rome have been the chief, though not the exclusive, source of relics. The bones of St. Francis, Santa Clara, St. Ambrose, the martyrs Gervasius and Protasius, and the Apostles Philip and James the Less, discovered in the nineteenth century, were declared genuine by Pius VII and Pius IX.

In the days of the Crusaders such alleged relics as the swaddling clothes of Jesus, the tears He shed at Lazarus's grave and the like, were brought to Europe. The crib of the Infant Jesus is still publicly venerated in Rome at St. Mary Major's Basilica.

Dr. Cecil Cedoux (3) testifies to the fact on historical evidence that "things like a rung of Jacob's ladder, Moses' horns, Jesse's root, and a feather from Michael the Archangel's wings, enjoyed in

(3) Cedoux, Dr. Cecil, *Catholicism and Christianity*, p. 486.

(1) *Codex Iuris Canonici*, Vatican City, 1918, Book III, Title XVI, "The Cult of the Saints, of Sacred Images and Relics," Can. 1276: "Bonum atque utile est Dei Servos, una cum Christo regnantes, suppliciter invocare eorumque reliquias atque imagines venerari. . ."

(2) *Op. cit.*, Canon 1281, No. 2: "Insignes Sanctorum vel Beatorum reliquiae sunt corpus, caput, brachium, antibrachium, cor, lingua, manus, crura aut illa pars corporis in qua passus est martyr, dummodo sit integra et non parva."

the Medieval Ages a transitory veneration," all of which show how low the gullibility and credulity of the Catholics have fallen. Their belief in superstitious rites would naturally lead them to venerate these laugh-provoking relics.

As relic worship was encouraged, devotion to our Saviour was supplanted by veneration of the bodies of His dead servants. The meritorious anguish of His cross was rejected for the wood of His crucifix. His mercy-seat was replaced by the shrines of saints, and the Name which is above every name was heard at distant intervals, while the miraculous powers of numerous carcasses were extolled by countless numbers of His professed followers. For centuries an unbridled zeal enveloped the Christian nations, leading them to pay any sum for relics. Many people became easy victims of cunning cheats, who at times sold them the remains of heathen bodies or the bones of criminals of any creed as the venerable relics of deceased saints.

Even as late as fifty years ago one was able to view the most astounding relics in the various churches of Rome. For example, at Sancta Croce in Gerusalemme could be found the forefinger of St. Thomas the Apostle, which he placed in the wound of our Lord's side. One could see a bottle of the blood of our Lord Jesus Christ, another bottle of the milk of the blessed Virgin Mary, the stone on which the Archangel Gabriel stood to announce to Mary the birth of Jesus, a piece of the stone on which Christ sat when He pardoned the sins of Mary Magdalene, a piece of two tables on which God wrote the Ten Commandments, a piece of the manna of the desert, the title of the Cross written in Hebrew, Greek and Latin, a large segment of the True Cross, and a handful of our Lord's hair, among others.

In St. John Lateran Basilica the curious could see the holy foreskin of our Lord Jesus Christ, a bottle of the water and blood that issued from His side after His death on Calvary, the cloth with which He wiped the feet of the Apostles before the last Supper, the table at which the Supper was celebrated (this the present

writer has seen with his own eyes), the rod of Moses, a part of that of Aaron. In the church of Santa Prassede one could find the chemise of Mary, the likeness of Jesus Christ, the same that St. Peter was supposed to have given to Pudens, and the column to which the Lord was tied when He was scourged. (This column may be seen today.)

The present writer, when a student in Rome, secured from the Carmelite nuns a locket containing the bones of St. Peter (first-class relics!), with a document attesting their genuineness and signed by an Archbishop of the Vatican. Oddly enough, we have recently been reading in newspapers and periodicals that Vatican archaeologists have been excavating under St. Peter's Altar, in St. Peter's Basilica, doing their utmost to discover the remains of Peter. We know they have not succeeded. The nuns, mentioned above, possessed the remains of Peter twenty-two years ago—and those not only of Peter, but of any other Apostle.

We can imagine how much veneration has been displayed to false relics. Many of them have found their way into churches in the United States, and people during Novenas (nine-day services in honor of some saint) have worshipped and kissed these same false relics.

Relics are venerated in various ways. They are exposed on altars during festivities in honor of the respective saints; they are presented to the people to be venerated and kissed; they are carried in procession, and blessings are imparted therewith.

What possible utility can be found in the veneration of relics? There is no record of the worship of one single relic in the Old or in the New Testament. There was not one relic adored for at least two centuries after Christ's death on the Cross. It is written: "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

A certain writer, referring to the Church of Rome, explained the spread and use of relics in this way: "The people must be treated like children; take away the relics and then tell me how the churches would exist!"



### Special Privilege

Gentlemen:

Reference is made to the editorial in the September, 1954, issue of THE CONVERTED CATHOLIC MAGAZINE wherein mention is made of preferential treatment being accorded members of the Catholic hierarchy. It is my opinion that you are apparently unaware of this, more or less, common procedure in the transportation field and, as a new reader, I am obliged to question the objectivity of your viewpoint when you pick on such picayune points to criticize Catholicism.

Most transportation companies will agree to a delay in departure time of a carrier if a person of note is involved. They do this not so much for the convenience of the individual concerned, but because it is a courtesy gesture which they consider necessary for good public relations in general and hope for favorable publicity for themselves as a result of this arbitrary action. If you check with the Passenger Traffic Manager of any transportation company of major significance, I am sure this will be verified.

I do not believe that you are correct in implying that this courtesy is extended only or specifically to members of the Catholic hierarchy. If you could show specific instances where this consideration was not granted to other dignitaries, your editorial would have some merit. But, it appears that you are socking your favorite punching bag just to keep in shape and the caliber of your magazine suffers as a result because it makes you appear to be more interested in finding fault than in finding truth.

While this practice is, as you say, a "... disregard of the rights and privileges of others" most companies will risk the momentary discomfort of the average traveller in the hope of creating a good impression by doing a favor for some personage. This unfortunate custom is the fault of the transportation company which they are obliged to countenance due to pressure of competition, and it is to them that your complaint should be directed.

The remainder of the editorial is praiseworthy and the magazine is generally commendable, but I think that in the instance referred to you fall short of what I believe are your usual high standards.

Martin Delaney, N. Merrick, L. I., N. Y.

*Courtesies are all right in their place. But what Protestant dignitaries receive the same courtesies? Where does one find them pub-*

---

*We are not responsible for the views expressed in this Department, nor do they necessarily represent the view point of this Magazine.—Ed.*

---

*cized? For what Protestant minister would an ocean liner wait twelve hours — which we consider a bit of a wait for passengers who might have appointments to keep at their destination?*

*Granting, for the sake of argument, that a thirty-minute wait was a justifiable courtesy, we do not agree that it was a mere courtesy for the State Department official to act as errand boy for neglectful Msgr. Sheen.*

*We could personally cite many instances of courtesies being refused ex-priests, who had formerly been granted a privileged status when clothed with priestly garments.*

### More on Virginity

Dear Sirs:

I don't suspect that you want to deceive your readers but won't you let them read the following and let them judge for themselves? In your October issue you did everything to discourage Chastity, yet I think there are even Protestant religious congregations here in New York State who take that vow and aren't you afraid to offend them? The trouble with you poor people is that you pick out verses of Holy Scripture that please your individual fancy regardless of the convictions of others.

Now here are a few of the Biblical passages which confirm the Encyclical on Holy Virginity:

St. Paul in I Cor. (7:7, 8): "For I would that all men were as myself . . . But I say to the unmarried and to the widows it is good for them if they so continue even as I."

"He that is without a wife is solicitous for the things that belong to the Lord but he that is with a wife is solicitous for the things of the world."

Please listen carefully to Jesus now:

"All men take not the word but they to whom it is given . . . For there are eunuchs who were born so from their mother's womb and there are eunuchs who were made so by men and there are eunuchs who have made themselves eunuchs for the kingdom of heaven. HE THAT CAN TAKE LET HIM TAKE IT."

Joseph Montagna, Superior of Monastery  
(Franciscan Fathers), New York

*There is no hint or indication in our editorial that we condemn or discourage chastity. We are dealing not with chastity but with celibacy. We have every reason to approve of chastity outside the bonds of matrimony and every reason to disapprove of celibacy,*



which is an enforced, abnormal condition whose ill effects are commonly observed in the everyday experience of Roman Catholic priests, though perhaps not so much by the laity. Undoubtedly Father Montagna is familiar with the situation.

There are a number of former Roman Catholic priests who have left their church and have married; though they still may remain nominal Catholics, they are out of the fold, dedicated simply to secular work. On the other hand, there are many priests who, while outwardly considered celibate, nevertheless have their families. This is simple fact.

As for Paul, we would like to quote several verses that apparently escaped Father Montagna's notice, including verse 7, which is preceded by the following:

6 But I speak this by permission, and NOT OF COMMANDMENT [from the Lord].

7 For I would that all men were even as I myself . . .

9 . . . for it is better to marry than to burn.

10 And unto the married I command, YET NOT I, BUT THE LORD . . .

25 Now concerning virgins I have NO COMMANDMENT OF THE LORD: yet I give MY JUDGMENT, as one that hath obtained mercy of the Lord to be faithful.

Elsewhere, Paul gives the qualifications for a bishop (I Tim. 3:2):

"A bishop then must be blameless, the husband of one wife . . ."

And for a deacon (I Tim. 3:12):  
"Let the deacons be the husbands of one wife . . ."

In the following chapter, Paul speaks even more expressly (I Tim. 4:1, 3):

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; . . . Forbidding to marry . . ."

In summary, we have nothing whatsoever against those who voluntarily choose to remain celibates, whatever their occupation, provided they are true to their convictions. "He that is able to receive it, let him receive it" (Matt. 19:12). What we do object to is the fact that celibacy is made the qualification for the priesthood and that under the guise of celibacy there are so many illicit practices and relationships.

## But He Is Still a Protestant

Dear Dr. Montaña:

You and your readers may be interested to know that former President Hoover, whom you featured in your October issue, was married on February 10, 1899, at Monterey, Calif., by a Roman Catholic priest.

(Rev.) Harry J. Byrne

Church of St. Thomas More, New York

Hoover himself has given the reason. His fiancée wanted a Quaker wedding, but inasmuch as there was no Quaker meeting in the area, and no Protestant minister available, the two compromised by having an old Catholic friend marry them.

## Privileged Sanctuary

Dear Dr. Montaña:

. . . Just now there is considerable pressure being exerted in favor of letting a great number of nuns remain in this country. In the first place, it seems rather unusual for such a number of people who are supposed to get nothing and have nothing to be traveling in great numbers around the world. Of course, it is a scheme of the Hierarchy to relieve the parochial schools of their dearth of teachers.

In the summer of '53, efforts were being made to let two Austrian nuns remain here in the Northwest — if I remember. This I saw in the papers and suspected that if these were allowed to remain in, that such would act, according to plans, as an entering wedge for others to follow, and on August 4, 1953, I wrote the President to this effect. Of course, since he is surrounded by a ring of Catholic office-holders, I got no answer and expected none. But I pointed out to him that if an exception was made in their case, against quota regulations, etc., that it would establish a bad precedent which would embarrass him later on.

My prophecy has turned out to be correct. I now have in mind to write our representatives but election year scares them—the weak-kneed—and there are plenty of these in the Congress, so I don't know how much good it will do. In such a matter the Protestant group should act as a unit . . .

P. E. Hale, M.D., Portland, Ore.

Are **YOU** a subscriber of the **Converted Catholic Magazine**?

A great surprise is coming to you in the January issue



# RELAXING

## In the Lord

—by R. GORDON SHORT—

AN OUTSTANDING CHARACTERISTIC of our age is the prevalence of apprehension, anxiety and tension among people of all levels of society. We hear much about the need for relaxation. We are advised to take it easy, but we do not know how. As a result we are rapidly becoming victims of ulcers, heart disease, high blood pressure, and other maladies resulting from anxiety neuroses which impair our usefulness and shorten our lives.

For the Christian, the solution to this alarming problem is efficacious and its success is amply assured. One of the first lessons he needs to learn if he intends to walk along what Isaiah calls "The Way of Holiness" (Isa. 35:8) is to relax in the Lord. Christians were never intended to be dour and rigid.

Perhaps you have been a tense, anxious disciple, always striving to watch every word, every act, for fear you might fall into sin. The more conscientious you have been, the greater your trepidation. And the harder you have tried to be good, the harder your fall when temptation has come. So miserable have you been in this life which is intended to bring joy and peace, that you have known nothing but "a trembling heart, and failing of eyes, and sorrow of mind." In the morning you have said, "Would God it were even!" and in the evening you have groaned, "Would God it were morning!" (Deut. 28:65, 67). All your life you have been a window-shopping Christian looking at the lovely displays but feeling certain that

---

A practical article for the conscientious Christian who is laboring under a sense of failure.

---

these good things were not actually meant for you and would never really come into your possession.

You have seen through a glass, darkly, and instead of the promised joy have found "naught but grief and pain." As far as you are concerned joy has been "withered away" (Joel 1:12), and all the accounts about the kingdom of God being "righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17), have proved mere will-o'-the-wisps.

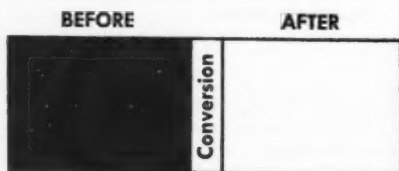
Of course, there have been times when you have felt that you were on the mountain-top and have exclaimed, "This is it! Now I've found the way!" But no sooner have you rejoiced in obstacles surmounted and victories won than you have fallen down with a disheartening thud that filled you once more with despair and discouragement.

Is it to such a life that the Lord has called us? When He spoke of joy did He mean its antithesis, its very opposite? When He talked about giving us quietness, assurance, confidence, peace and rest, did He really intend us to understand instead that He was giving us fear, timidity, apprehension, care, mistrust, struggle, and worry? Why then is that latter state more nearly descriptive of the Christian's experience than the former?

The answer is easy to find, and can be given in one sentence: The Christian is tense and frightened only when he attempts the impossible task of making himself righteous by his own works. He is leaning on the arm of flesh instead of on the arm of the Lord. He fails to understand the real meaning of the atonement, and is endeavoring to be his own saviour!

When we are converted and sincerely make that all-important decision to walk with the Lord and keep His ways we imagine that our slate, which has been quite black before, will now be forever

white. Our mental image of the experience looks something like this:



But unfortunately it doesn't work out that way! The white is not for long pure and clean. Spots begin to appear, and soon our slate is as ringstraked, speckled and spotted as Jacob's flock. Much to our disappointment we sin and spoil it all. Discouragement follows, and with discouragement comes recklessness, and with recklessness more sin. We say, "Oh, what's the use? I can't be a Christian after all!" and with the abandonment of despair give ourselves up to those weaknesses which we had once thought were forever relinquished. What has been our difficulty?

It is astonishing how many Christians labor under the mistaken idea that Christ *saves* us only to the point of conversion, but that He does not *preserve* us thereafter! They have known enough about the lovingkindness of the Lord to believe that He has indeed forgiven all their past sins and transformed these from deepest scarlet to whitest snow. (Isa. 1:18) But they feel that somehow, now that they have surrendered their lives to the Lord, now that they have been "converted," it is their obligation to proceed on their own power.

They see a steep road ahead leading to Mt. Zion, a road which they suppose they must wearily climb without any aid except an occasional lift from the Lord. Having been cleansed from past sins, they feel it their duty to make themselves good by working, fighting, battling against the world, the flesh and the devil. They do not know that the Lord "preserveth the way of His saints." (Prov. 2:8)

Soon they become conscious of their dismal failure. They feel like hypocrites and sadly call themselves hypocrites, and yet in their hearts they know that they are

not hypocrites. They know that they unfeignedly love the Lord Jesus. They know that they are genuinely determined to make themselves fit subjects for the kingdom of heaven, and that in the sincerity of their hearts they have perseveringly taken their stand for Christ, and have made solemn vows and concocted stern resolutions. But they know, too, that their record is one of sickening failure, and they are not surprised that their associates feel them mere hypocrites. The cry of their hearts is like that of Luther's, who in his youth said, "Ah! I do not know what will become of me. It is in vain that I make promises to God: sin is ever the strongest."

Year in and year out, with monotonous repetition of the same melancholy pattern, they labor and struggle and wrestle, only to find themselves right back where they commenced: still faced with the same old sins, still troubled by the same old weaknesses. With wretched mortification they sigh with Elijah, "It is enough; now, O Lord, take away my life; for I am not better than my fathers." (I Kings 19:4)

But in this very cry of despair felt if not expressed by so many Christians, is a clue to the solution of all these difficulties if only we can see it. It is true that we are *not* better than our fathers. The fact is that we are not any good at all, and it is of primary importance to realize this if we are to understand how to live the life of faith by relaxing in the Lord.

"There is none that doeth good," said David, "no, not one." Paul called himself the "chief of sinners." Isaiah said, "I am a man of unclean lips, and dwell in the midst of a people of unclean lips." And to sum it up we are told that "all have sinned, and come short of the glory of God." (Ps. 14:3; Isa. 6:5; I Tim. 1:15; Rom. 3:23)

Dwight L. Moody once visited a prison at which he had been asked to preach, and after his sermon went around to see the prisoners in order to find out how they had received the gospel story. At the first cell he noticed a group of men playing cards, and said to them, "How is it with you here?" They answered, "Well, stranger, we don't want you to get a bad

idea of us. False witnesses swore a lie, and that is how we are here." "Oh," answered Moody, "Christ cannot save anybody here; there is nobody lost."

As he made his rounds of the other cells, he found that the answer to his question was always the same: everybody was innocent. Nobody had done anything to break the law. In commenting on this, Moody said, "Why, I never saw so many innocent men together in my life. There was nobody to blame but the magistrates, according to their way of it. These men were wrapping their filthy rags of self-righteousness about them . . .

"I had got almost through the prison, when I came to a cell and found a man with his elbows on his knees, and his head in his hands. Two little streams of tears were running down his cheeks; they did not come by drops that time.

"What's the trouble?" I said. He looked up, the picture of remorse and despair, "Oh, my sins are more than I can bear." "Thank God for that," I replied. "What," said he, "you are the man that has been preaching to us, aren't you?" "Yes." "I think you said you were a *friend*?" "I am." "And yet you are glad that my sins are more than I can bear?" "I will explain," I said; "if your sins are more than you can bear, won't you cast them on One who will bear them for you?"

And then Mr. Moody told him the beautiful story of Christ and Him crucified. The wretched man could not at first believe it possible that his sins, which he enumerated despairingly, could all be covered by the blood of Christ, but when that realization finally came to him he said, "I am the happiest man in New York."

To come to the point, we are all sinners, and every human being is included in that category. To this we must be reconciled. And, strangely enough, in this very fact we can find great consolation, for Jesus said, "I came not to call the righteous, but sinners to repentance." (Matt. 9:13) "The Son of Man is come to seek and to *save* that which was lost." (Luke 19:10) If we are not sinners, then, we have no Saviour, and if we are not lost, we cannot be saved.

When Jesus calls us to repentance, just what does He offer us? Is it merely forgiveness for past sins? Is it simply a cleansing that will last only as long as we can keep ourselves from falling again? Just what is involved in this exchange which takes place when we accept Christ into our hearts and He accepts us?

Luther describes this experience as a royal marriage, and says, "Who, then, can fully appreciate what this royal marriage means? Who can understand the riches of the glory of this grace? Here this rich and godly Bridegroom Christ marries this poor, wicked harlot, redeems her from all her evil and adorns her with all His good. It is now impossible that her sins should destroy her, since they are laid upon Christ and swallowed up in Him, and she has that righteousness in Christ her husband of which she may boast as of her own, and which she can confidently set against all her sins in the face of death and hell, and say, 'If I have sinned, yet my Christ, in Whom I believe, has not sinned, and all His is mine, and all mine is His'—as the bride in the Song of Solomon says, 'My beloved is mine, and I am His.'" (1)

Thus Christ makes an exchange with us. He takes the curse that we deserve, that we may have the blessing which He deserves; He takes our sins that we may have His righteousness, our guilt that we may have His innocence, our penalty that we may have His reward, the evil in our nature that we may have the good in His nature, the death we deserve that we may have the life He freely offers.

And so when we find ourselves stumbling as we walk along the Way of Holiness, we have but to look to Christ in faith and say, "Dear Lord, forgive me for that sin. . . . It is yours, now, because you have mercifully willed it to be so, and your righteousness, which is so impossible for me to achieve by my own efforts, is now mine. In faith I accept it."

In this way we appropriate the merits of Christ. It is in this way that the just shall live by faith. In this way we learn what

(1) Luther, "Works," Vol. II, 321-2, A. J. Holman Co., Phila.

Paul meant when he said, "Being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1)

Then is fulfilled in us the promise given by Isaiah, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee." (Isa. 26:3) The individual who trusts implicitly is not anxious, worried, tense. He relaxes in the knowledge of complete security, of a confidence well placed.

The "gospel prophet" has a good deal to say about this matter of relaxing in the Lord, although he does not use that particular expression. This is how Isaiah describes the heavenly comfort which is experienced when we take the Lord at His word: "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." (Isa. 32:17, 18) Again he says, "For thus saith the Lord God, the Holy One of Israel. In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." (Isa. 30:15)

Robert Moffat, the great missionary to Africa, was one who learned how to relax in the Lord. When he was still an unconverted young man, the question kept harassing him constantly, "What think ye

of Christ?" till one night he had a fearful dream. He thought he saw his sins piled up in a great mountain and tumbling down upon him. He awoke with a start and fell on his knees in prayer. But as he attempted to pray, a dark cloud seemed to come between him and God.

Troubled, and mindful of a promise he had made to his mother before leaving his home in Scotland, he began to study the New Testament. Morning and evening he read its promise-filled pages and was amazed to find both comfort and courage in its gospels and epistles. "Can it be possible that I have never understood what I have been reading?" he asked himself, for there he discovered not the slaughters and threatenings that had so long gripped him in fear, but a loving Shepherd who was seeking for lost sheep like himself and longing to carry them in His bosom. In the presence of his compassionate Saviour, his fears melted away and a warm flame was kindled in his heart which would soon bring light to the Dark Continent.

With such promises of peace and happiness no Christian need ever be skeptical, tense, or apprehensive. He need never succumb to the chronic neuroses that afflict our modern society. For his trust is in God and his treasure in heaven: life offers no greater security.

---

**Don't Forget Our--**

***Special Christmas Offer!!***

**GOOD UNTIL JANUARY 31, 1955**



Send one gift subscription at only \$1.75 and you can send as many more, extend your own subscription, renew it or extend previous gift subscriptions at only \$1.50 each. (50¢ additional outside U. S. A.). Act now on this generous offer.

Remember effective with the January 1955 issue the magazine will be a much greater value with 85% more reading material and a number of new sections to the magazine. Everything will be new and better.

You can really make your friends happy with such a valuable gift.

---

# Rome's Losses and gains



## R. C. Membership Decreases in Cuba

"There is little reason for complacency among Catholics of the island," says the R. C. paper "The Register" (July 29, 1954).

ACCORDING TO THE FINDINGS of a survey conducted in Cuba by the Catholic University group of the University of Cuba, 96.5% of Cuba's 6,000,000 persons believe in God but only 66.5% believe that Christ is God. The Catholic portion of the population is 72.5%, but only 25% of the number are practicing Catholics.

The survey shows further, all statistics published with ecclesiastical permission, that 19% of all Cubans profess no formal religion; 6% are Protestants; 1% are "Spiritualists"; and 1.5% consists of Jews, Masons, Santeros or Nanigos, semi-African cults.

Of the 4,000 persons canvassed, 85% answered "yes" to "Can the Virgin Mary help those who seek her intercession?" According to the report, "this would indicate that the Cubans are a Marian people" even though so few are practicing Catholics. Many seem "Catholic in form."

The national average on regular church attendance is 17%. More than half the population, 53%, does not attend any church. Among Catholics, only 24% attend Mass every Sunday, and 31% admitted that they had not attended Mass in years.

Of note is the fact that 76% believe in the existence of heaven although only 66% believe in hell.

Of Catholics married outside the Church, 80% replied that they would like to have been married in the Church. Sixty per cent said they thought divorce was useful, and 61.5% thought it was proper for divorced persons to remarry.

The report concluded that these misunderstandings "show us the weak points through which enemies try to open a breach in our ranks." It stressed, also, the teaching of fundamental truths of the faith.

## Rome's Supremacy in the Dominican Republic

The old patronage system under which the heads of state in many Latin American countries have claimed the privilege of naming Bishops has been abolished in the Dominican Republic under the terms of a new Concordat with the Vatican.

The Concordat was signed on June 16, but the text has only now become available. The agreement was the second the Vatican has signed in less than a year with a traditionally Catholic Spanish-speaking nation. On August 27, 1953, a Concordat was concluded between the Holy See and Spain.

Signed by Monsignor Domenico Tardini, Vatican Pro-Secretary of State for Extraordinary Affairs, and General Rafael Leonidas Trujillo in behalf of the Dominican Republic, the new Concordat reverses to the Holy See the sole right to make Episcopal nomination.

It stipulates that, before the Holy See appoints an Archbishop or Bishop in the Dominican Republic, it will inform the government of its choice, but only to learn whether it has any objection of a political nature. It says that, though the Holy See prefers to appoint a native Dominican to an Episcopal post in this country, it reserves the right to name a foreigner if a suitable native appointee is not available.



The first article of the Concordat sets forth that "the Catholic, Apostolic, Roman religion continues to be that of the Dominican Nation and will enjoy the rights and privileges that are rightfully hers, in conformity with Divine Law and Canon Law."

It binds the state to recognize the international legal representation of the Holy See and the Church's character of a perfect society, to which it guarantees the free and full exercise of its spiritual power and of its jurisdiction, as well as the free and public exercise of worship.

The Concordat specifically recognizes the Church's right to conduct seminaries and other centers of religious formation, as well as Catholic schools and religious associations. It pledges the state to full acceptance of the civil effects of Catholic marriages, respect for the Church's holy days of obligation, and the Church's right to provide a spiritual ministry to the armed forces and welfare institutions.

The agreement says that students in the public schools shall receive religious instruction, exceptions being made for those whose parents so request. Programs and text are to be approved by the ecclesiastical authorities, who also co-operate in the selection of the teachers, and in the supervision of religious courses.

## Old Books Found

*What Books Do You Want?*

We specialize in searching for OLD AND RARE BOOKS. Prompt service. Lowest prices. Any subject.

OLD AUTHORS SHOPPE

Dept. CO-12 Rowan, Iowa

## —Christian Greeting Cards—

**Wholesale and Retail**

With Bible Text, Christmas, Birthday, and All Occasions. Comforting, encouraging messages of cheer to the sick, sorrowing, and shut-in. In Bulk and Boxed assortments. Good profit and prices reasonable. Ask for Catalog Price List.

PEASE GREETING CARDS, Inc.  
264 Laurel St. Dept. CC Buffalo 8, N. Y.

Please mention **Converted Catholic** when ordering from our advertisers.

## Ex-Catholic

I have found THE CONVERTED CATHOLIC the most noble, most intelligent, and the most challenging material upon the truths of our Creator that I have ever read. There is nobility in the words, for they are divinely inspired. There is unusual intelligence in the preparation of the facts as well as the words and this, too, is divinely inspired. As for my statement that it (THE CONVERTED CATHOLIC) is the most challenging material I have ever read, I am in terrible earnest. For I consider this magazine (the knowledge and truths it dares to present) a challenge to Converted Catholics, in particular, as well as others. The challenge that Converted Catholics must evangelize in their own way, "when thou art converted, strengthen thy brethren"—(Luke 22:32) is God's instruction.

My love and gratitude for the immortal Martin Luther are boundless. They are the same for Dr. Walter M. Montañio. Because of Dr. Montañio I am freed of the fetters of Catholicism. Dr. Carl Hatch of the Little Church of Sherman Oaks (Calif.) directed me to Dr. Montañio, the most amazing, most natural leader since Martin Luther. Praise God.

J.B., Hartford, Conn.

## How Will Hebrew Christians Spend Christmas?



Rev. Jacob Peltz

now gnawing at the end of them. Hungry mouths around me compel me to send you this S.O.S. call."

(2) "I tremble when I think of this winter. Inadequate nourishment renders cold even more intolerable. Only our faith in God gives us strength to endure. Your food parcels are of great encouragement to us."

(3) "We are caring for 45 undernourished children just now. We are so grateful for your loving support of them. Some are refugee children from Berlin."

So many Hebrew Christians are persecuted, tormented, even abandoned by kith and kin because of their confession of Christ. We must shepherd and sustain these courageous Jewish Christians who lose all for the sake of Christ. Please send your Christmas gift soon. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

## THE INTERNATIONAL HEBREW CHRISTIAN ALLIANCE

Rev. Jacob Peltz, Ph.B., B.D., Secretary  
Dept. CC

U. S. A.—4919 N. Albany Ave., Chicago 25, Illinois  
Canada—91 Bellevue Avenue, Toronto, Ontario





### Catholic Marriages Increase in England

According to the *North Carolina Catholic*, the British registrar general in his Statistical Review for 1952 has pointed out "a marked increase in the proportion of Roman Catholic marriages."

Out of every 1,000 marriages in that year, 94 were in Catholic churches. The figure was 65 in 1934. One hundred ten years ago the figure was 17.

### "No Catholic May Join Y.M.C.A. in the Philippine Islands"

This warning was contained in a joint statement of the Philippine Catholic Hierarchy, which said that the same prohibition applies also to the Young Women's Christian Association (Y.W.C.A.).

The Bishops declared that "in spite of recent claims that it is non-sectarian, the Y.M.C.A. is definitely a Protestant organization and is recognized as such by Protestant authorities." It was added that "the doctrineless Christianity professed by the 'Y' is a form of modern Protestantism. Though professing aloofness for doctrinal differences, certain doctrines contrary to Catholic teaching are nevertheless implicit in its organization and activity. The Y.M.C.A. implicitly teaches that Christianity consists of natural humanitarianism, and devotes itself to social services in the fields of education, health and recreation. They are good, but it is erroneous to propose them as the principal part of Christianity."

### Worker-Priest Struggle

A blanket of silence has come down over the worker-priest struggle in France. The hierarchy has spoken and Catholic journalists are respecting orders — and the consciences of the tormented priests. Even as a certain number of the latter continue in their factories, a general assembly of French bishops last May abounded in professions of concern for the poverty-ridden. But a distinguished Catholic philosopher, speaking to the genteel classes, says: "To obtain a good conscience by pitying the poor worker, to fight Communism with deeds while contenting oneself with a moral condemnation of capitalism — this is the very definition of a Pharisaism today."

### Enrollment in Catholic Schools

Although the number of Protestant Christian schools has been increasing during the

past decade, the number of children attending them is still very small compared with the number of children attending Catholic parochial schools.

A report recently released by the United States Department of Health, Education, and Welfare shows that 92 per cent of all children attending other than public schools in this country are in Catholic schools.

### Relations with the Vatican

The Vatican Radio has broadcast excerpts of an editorial in the *Rome Daily American* urging the United States Government to reconsider as soon as possible the question of diplomatic representation at the Holy See. The editorial, allegedly written by a Protestant, expressed the hope that President Eisenhower would appoint an ambassador to the Vatican.

### Abuse of Radio Free Europe

Radio Free Europe is a non-profit enterprise broadcasting from Munich, ostensibly the voice of democracy to tell Europeans what goes on in the free world. This organization has the use of the United States mails, and its propaganda instructs people to contribute, "care of your local postmaster."

Roman Catholics virtually dominate the religious programs. Four priests in their cassocks are in the offices in Munich and the Roman Catholic mass is regularly broadcast. When a protest was made to the World Council of Churches office in Geneva, WCC officials said that they could do nothing, as Radio Free Europe was entirely an American organization and that all complaints would have to come from the United States.

### Waldensians, Methodists Push Plan for a Merger in Italy

Plans for union of the Waldensian Church, the world's oldest Protestant body, and the Italian Methodist Church were discussed at a meeting of pastors from the two bodies, last October, in Italy.

This was announced at the Waldensian Synod's annual meeting in Torre Pellice, Italy. Progress in the union negotiations was reported.

The delegates devoted much discussion to religious freedom in Italy. An adopted resolution called upon the government to "follow the spirit" of Italy's 1948 Constitution in interpreting religious minorities.

The Synod said that its previous resolutions on this question had not been received by the competent Italian authorities "with sufficient concern." These officials, it said, "far from showing willingness to apply the principles established by the Constitution, repeatedly demonstrated an intention of further rendering difficult and complicated the life of Evangelical Churches in Italy."

### A Rosary an Hour Keeps the Engine Running

The Roman Catholic news service NC reports from Castelgandolfo, Italy, that a young Texan, Tom Danaher, was received in audience by Pope Pius XII as a special guest of Bishop William T. McCarty of Rapid City, South Dakota.

Tom Danaher had just crossed the Atlantic in a solo flight using a single-engine plane. Danaher said he promised to recite a rosary an hour if the Virgin Mary would keep his engine running. He had taken off at 1:22 A.M. and prayed the rosary beginning at twenty-two minutes past each hour thereafter.

### Mark Anniversary of "Weeping Madonna"

It is reported from Syracuse, Italy, that more than 50,000 pilgrims from Sicily and other parts of the world gathered to commemorate the first anniversary of the "Weeping Madonna."

The madonna is a terra cotta bust statue of the Virgin, which shed tears from August 29 to September 1, last year. Last December the bishops of Sicily issued a statement that "the reality of the weeping cannot be held in doubt."

The weeping took place in the home of Angelo and Antonio Giusto, to whom the statue belonged.

### Germany and Belgium Consecrated to the "Immaculate Heart of Mary"

Germany was dedicated to the "Immaculate Heart of Mary" at the German Catholic Congress and the simultaneous meeting of the nation's bishops in Fulda, last September. Joseph Cardinal Frings, archbishop of Cologne, read the dedication before an immense throng in the cathedral square. The German bishops took the occasion of the congress to renew their protests against the new school law in the state of Lower Saxony. The law abolished all confessional schools.

At the same time, some 150,000 Belgians saw their country consecrated to the "Immaculate Heart of Mary" and heard Pope Pius XII admonishing them that they "must never do anything to displease Our Lady." The dedication, said the pope in an address to the Belgian Marian Congress, means not only that they ask Mary's protection, but also that they promise to conform "to her direction and her desires" in all things.

### Lodge Hits U. N. Loyalty Order

According to a report from New York (United Press) Henry Cabot Lodge, chief of the United States delegation to the United Nations, said that the United Nations made a mistake in instructing its employees to put loyalty to the United Nations above their loyalty to their own countries.

Lodge said he planned to do something about the U. N. statement, contained in a report issued by the International Civil Service Advisory Board, but he did not explain what he would do beyond making the view of the United States known.

### The Fallacy of "Unity"

(Continued from page 295)

Like the apostles of old, we have one aim: to be filled with the power of the Holy Spirit in order to fulfill our mission of being witnesses to the world. Thus, our union is with Christ. Our submission is to Him as the only Head of the Church, the chief Cornerstone, the Foundation. We worship the Lord our God, and Him only do we serve. We have heeded the words of Paul in Col. 2:8-10:

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

For in Him dwelleth all the fulness of the Godhead bodily.

And ye are complete in Him, which is the head of all principality and power."

### Marian Shadow Over America

(Continued from page 303)

We shall not fail to mention the "Great Mystery" of Eph. ch. 5: "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it. . . For we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church."

Israel paid a tremendous price all through her history for her neglect and for accepting the doctrines, traditions and commandments of men to set aside the Law of God. "How shall we escape if we neglect so great salvation?"

### THE BOOK PEOPLE ARE READING TWICE

#### THE MASTER'S TOUCH - Helen Lloyd Dubuar

SELECTED:

Novel of the Month August, by Sword Book Club.

Best Contributions Gift, by Berann Distributors.

"Skillfully written . . ." *Book News Letter*.

"Fastmoving, interesting . . . Christian testimony

without question." *Christian Reader's Review*.

"Humor and suspense . . . will be loved by Christian and non-Christian." *Baptist Bulletin*.

Contains winning persuasion for our Roman Catholic friends. Christ-centered.

Order from: CHRIST'S MISSION BOOK DEPT.

27 EAST 22ND STREET, NEW YORK 10, N. Y.

Only \$3.00 postpaid. Beautiful 380 page Cloth Volume. Get it Christmas-wrapped, Birthday or other, 20¢ extra. *Profits to Missions*.



## VERI-PAMPHLETS

A series of pamphlets giving complete and exhaustive coverage of special questions involving the Roman Catholic Church. These pamphlets are important fact sources for your library.

Those Responsible for the Second World War	25¢
The Catholic Church in a Democracy	25¢
Ought I Become a Roman Catholic or Remain a Protestant?	35¢
Centuries of Intolerance: The Roman Catholic Church and Anti-Semitism	25¢

### "ELEVEN PUBLIC SCHOOLS BOUGHT BY BOSTON'S BISHOP CUSHING"

C. C. — Dec. '54



Since 1945, a total of eleven schools have been purchased by the Roman Catholic Archbishop Cushing of Boston, Mass. . . .

This was not a headline in your daily paper, but if ever a fact needed to be blazoned across our country — from Maine to California, it is this one.

Paul Blanshard gives the names and prices involved in these transactions. He also discusses Irish Catholic machine politics in American cities, in his latest book,

### THE IRISH AND CATHOLIC POWER PAUL BLANSHARD

375 pp.

\$3.50

(Reduced for December only \$3.00)

## REPRINTS AVAILABLE on recent articles, due to the demand of our readers.

### Assassins In The Name Of God

1 for	10¢
12 for	1.00
75 for	5.00

### Vatican Subversion in the U. S.

(Sept., 1954 CONVERTED CATHOLIC MAGAZINE)	1 for 7½¢
	18 for 1.00
	100 for 5.00

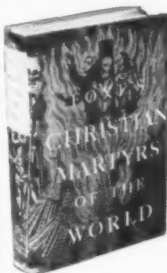
### Franciscan Priest To American Citizen

(May, 1954 CONVERTED CATHOLIC MAGAZINE)	75 for \$1.00
	500 for 5.00
	1,000 for 7.50

### White House and the Red Mass

(April, 1954 CONVERTED CATHOLIC MAGAZINE)	75 for \$1.00
	500 for 5.00
	1,000 for 7.50

## Foxe's "Christian Martyrs"



If you read Assassins in the Name of God (Sept. '54 issue of The Converted Catholic Magazine) you'll know what to expect. In this excellent work, handsomely bound, and in modern English, we have the grim history of those who down through the ages have suffered unto death, for the "faith once delivered to the Saints."

590 pp. Only \$3.95

A gift never to be forgotten!

## Helps In Winning Roman Catholics

<i>No Friend of Freedom</i> —J. James	.25
Up to date account of the Roman Church's attitude and actions respecting persecutions of non-Catholics	
<i>The Roman Catholic Bible Has the Answer</i> —Oswald J. Smith	.05
Answers to ten questions of paramount importance to all faiths from the Roman Catholic Bible	
<i>Wrong Directions</i> —Ralph Becker	.05
Showing the priest in his true role of leading astray	
<i>What Can Be Done For the Poor Souls in Purgatory</i> —Harry Ironside	.05
Learn the truth on this subject	
100 Assorted Tracts on Roman Catholic Questions—Various	1.00
(5¢ items above at 50¢ a dozen or \$3.75 per hundred)	

# FREE!

## FOR DECEMBER, 1954 ONLY

# FREE!

A beautifully *Bound Volume* of the CONVERTED CATHOLIC MAGAZINE with every \$5.00 book order.

These attractive hard cover volumes are an excellent reference library of facts. They can also be used as a wonderful gift.

**YOUR CHOICE OF  
YEARS: 1945, 1946,  
1947, 1948**

### A \$2.50 Value FREE

with every Prepaid  
Book Order of \$5.00

(Individuals Only —  
No Bookstore)

*order from*  
**Christ's Mission  
Book  
Department**

American Freedom and Catholic Power	\$1.95
A Protestant Primer on Roman Catholicism	2.00
Behind the Dictators	1.75
Catholicism Under the Searchlight of The Scriptures	1.50
Communism, Democracy and Catholic Power	1.95
Don Pedro	1.50
Drama of William of Orange	2.00
Fifty Years in the Church of Rome	3.75
Forgotten Women in Convents	1.25
Gury's Doctrines of the Jesuits	3.00
Halley's Bible Handbook	2.00
History of the Popes, Two Volumes	1.50
Infallibility of the Church	3.00
Is There Salvation Within the R.C. Church	1.00
Legends of St. Anne and St. Mary	1.00
Master's Touch	3.00
Monk Who Lived Again	1.75
Our Priceless Heritage	2.50
Out of the Labyrinth	2.00
Papal Infallibility Topples	1.00
Priest, the Woman, and the Confessional	1.00
Romanism and the Gospel	2.50
Secrets of Romanism	2.00
Soul of a Priest	2.00
The Sage and the Olive	3.75
Two Babylons	3.50
Under Orders	2.50
What to do with Italy	2.75

